RULES
OF
RECITATION
OF
AL-QUR’AN

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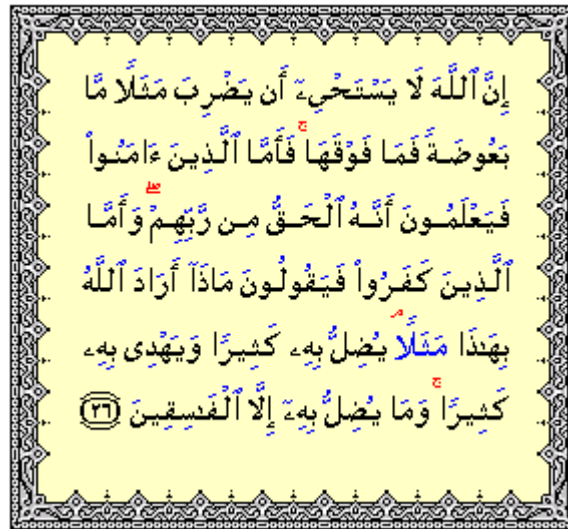
Chapter 1
Types of Stops

Stop: Literally means blocking and suspending.
Stop: Technically means making a voiceless break at a Qur'anic word for a brief moment, during which the reader takes a breath with the intention of continuing reading.

Compulsory

The Compulsory Stop is the stop by which the word and meaning give a complete sense, and this is called complete stop because the utterance is complete and is separated from what follows. It is indicated by م (meem).

Al-Baqarah Verse 26

Permissible

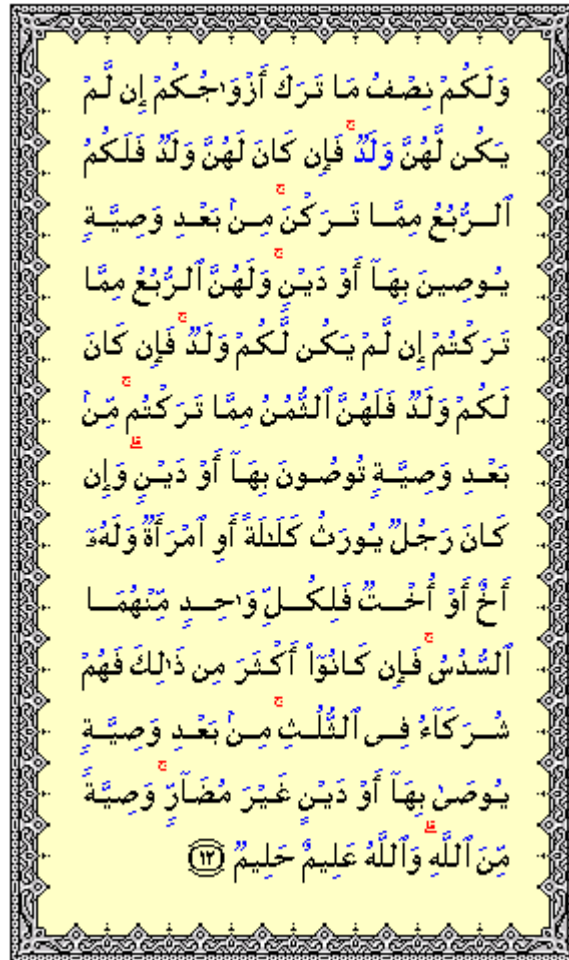
The Permissible Stop is the one at which stopping or continuing is permissible. In this type you can either continue or make a stop. In this case either continuing or making a stop is preferable.

Sufficient

The Sufficient Stop is the one in which continuing or stopping is permissible; yet making a stop is preferable. It is called sufficient, because it can stand by itself, independently of what follows, because it is not connected with it in words. Its symbol is (قلى) Qili.

Al-Baqarah Verse 205

Equality

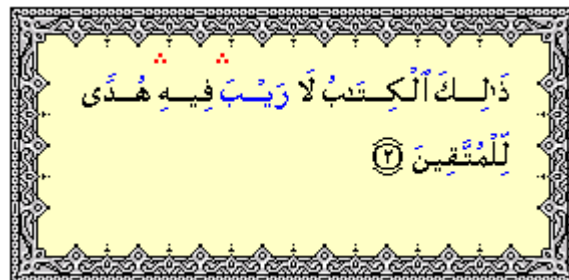
The Equality Stop is the one in which continuing and stopping are equally relevant; Its symbol is (ج) (geem)

Al-Nisaa Verse 12

Good

The Good Stop is the one in which continuing and stopping are permissible; and yet continuing is desirable. It is called a good stop because it gives a preferable effect. Its sign is (صلي) (sili)

Al-Maidah Verse 8

Precautionary

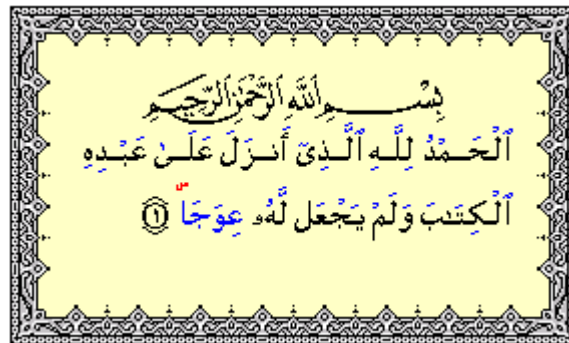
The Precautionary Stop (also called the convergence of stops).
It indicates the convergence of two near situations where it is possible to make a stop. In such case, a stop is made at one of these two situations only.

Al-Baqarah Verse 2

Prohibited

The Prohibited Stop is the stop made at an incomplete utterance which does not give the required meaning, because it is strongly connected with what follows in terms of words and meaning. This kind of stop is prohibited. Its symbol is (لا) (Laam - Alif)

Al-Maidah Verse 53

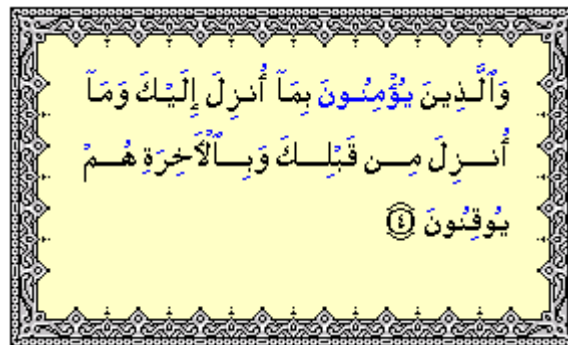
Moderate Pause

The Moderate pause is the breaking of the voice at a Qur'anic word for a brief moment without taking a breath at two counts [nearly two seconds] Its symbol is (s) (س) (seen).

Al-Kahf Verse 1

Chapter 2
Types of Hamzahs

The hamzahs in the Qur'an are either conjunctive [hamzah wasl] or disjunctive hamzah (hamzah qat').

Disjunctive

Disjunctive hamzah [Hamzah fasl] is the one which occurs at the beginning of a word, in connected speech and in writing. It is called disjunctive hamzah because it separates some letters from each other when it is pronounced. Disjunctive hamzah occurs either in initial, mid or in end position of the word. It occurs in nouns, verbs and particles. Disjunctive hamzah is always pronounced.

Al-Baqarah Verse 4

Conjunctive

Conjunctive hamzah (Hamzah wasl) is the one which occurs at the beginning of a word. It is dropped in connected speech. It is called conjunctive hamzah because it leads to the pronunciation of the non-vowelled letter (saakin) occurring at the beginning of a word. The sign of conjunctive hamzah is the occurrence of a minute saad on the Alif.

Fatah/a/

The conjunctive hamzah is pronounced with a (fataha) when it occurs at the beginning of the word in nouns made definite with al (definite article), Example: (Al-Hamdu Lillahi Rabi(a)l-`alamina(l)r-Rahmani(al)r-Rahim).

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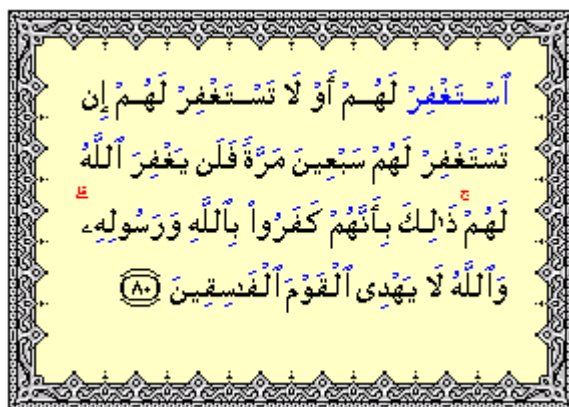
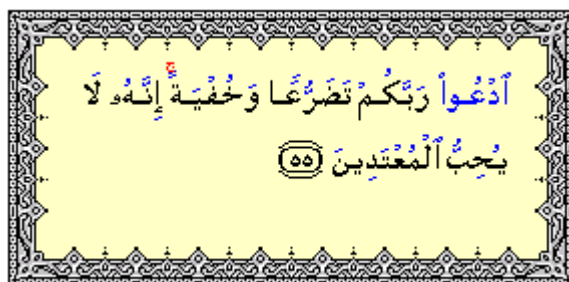
Al-Fatiha Verse 2

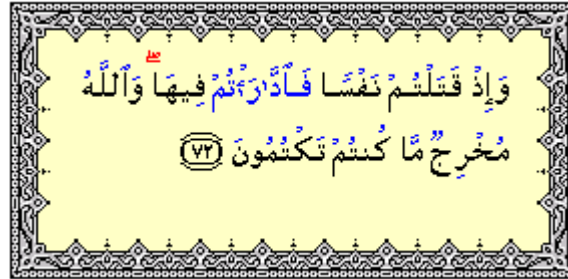
Kasr/i/

It is pronounced with kasrah (i) when it occurs at the beginning of a verb with fataha [a] on its third letter or with kasrah (i) on its third letter or when it occurs in the infinitive of a past tense verb Example: (idfa' billati hiya ahsan) (irja ilayhim) (Istikbaran fil-ardi).
N.B: Conjunctive Hamzah is clearly audible in seven nouns. These are (ibn, ibnah, imr'un, imra'tun, ithnayn, ithnatayn, ismun).
The rule of pronouncing these nouns with an initial conjunctive hamzah is a compulsory kasrah (i).

At-Tauba Verse 80

Dhamm/u/

The conjunctive hamzah is pronounced with dhammah (u) when it occurs at the beginning of an imperative verb with a compulsory dhammah (u) on its third letter Example: (id`u ila sabil Rabik - urqud bi rijlik).

Al-A’raf Verse 55

Deletion

The conjunctive hamzah is dropped (in pronunciation) in connected speech because the non-vowelled letter will depend on the preceding sound rather than on the hamzah. In the case of connected speech the conjunctive hamzah is not pronounced. When it occurs at the beginning of the word it is pronounced with fataha (a) or kasrah (i) or dhammah (u).
When the conjunctive hamzah occurs within the word as in (wabil-haq, wallahi), it is never pronounced for it should not be pronounced independently under any condition. When conjunctive hamzah with a kasrah converges with an interrogative hamzah (Hamzah istifhaam), the conjunctive hamzah is dropped and the interrogative hamzah remains with fataha (a).
This occurs in seven places in the Qur'an which are: First: Attakhaztum (أتخذتم) in verse: (aayah) (قل أتخذتم عند الله عهدا).
Second: Attala (أطلع) in the verse: (aayah) (أطلع الغيب أم أتخذ عند الله عهدا).
Third: Aftra: (أفترى) in the verse: (aayah) (أفترى على الله كذبا).
Fourth: Astfa (أصطفى) in the verse: (aayah) (أصطفى البنات على البنين).
Fifth: Attakhadznaum (أتخذناهم) in the verse: (aayah).
(أم زاغت عنهم الأبصار أتخذناهم سخريا).
Sixth: Astakbarta (استكبرت) in verse: (aayah) (استكبرت أم كنت من العالين).
Seventh: Astaghfarta (أستغفرت) in the verse: (aayah) (سواء عليهم استغفرت لهم أم لم تستغفرلهم).

Al-Baqarah Verse 72

Chapter 3
Degrees of Vibration

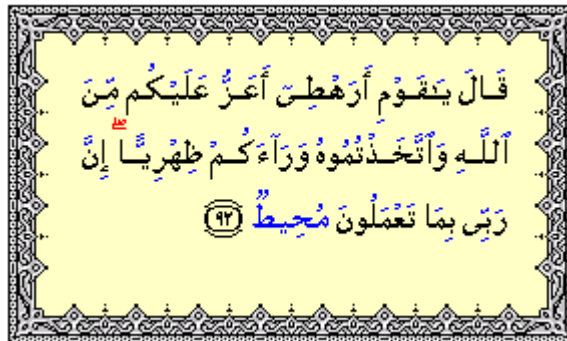
Qalqalah [Vibration] literally means: unrest. Technically, it means: the vibration of the non-vowelled sound letter until a strong trembling sound is heard whether the absence of vowel (sukoon) is original or exposed (Aarid).
The Qalqalah Letters (حروف القلقلة) are five. They are grouped together in the phrase (جد قطب). (Qutb Jad).
That is: qaaf, taa, baa, geem, daal: It is required that the Qalqalah letters be with original or unoriginal sukoon (absence of a vowel) as a result of making a pause at a qalqalah letter.

Lesser

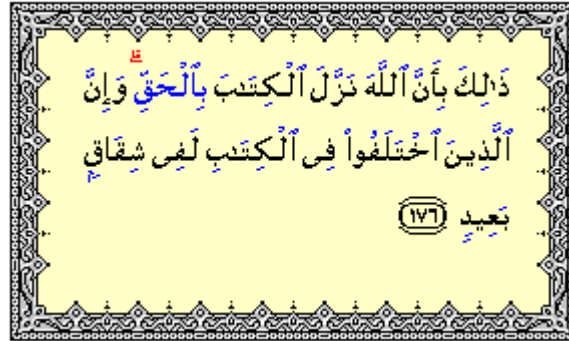
The lesser degree of Qalqalah [Qalqala sughra] is when it occurs in the middle of a word. Example: the Qaaf in (وخلقناكم أزواجا).

Ya-Sin Verse 54

Moderate

The moderate degree of Qalqalah [Qalqala mutawasita] is when a stop is made on a letter which is not doubled (without shaddah) Example: the letter Taa in (والله من ورائهم محيط).

Hud Verse 92

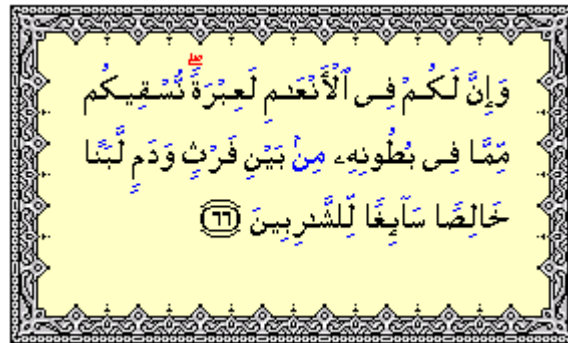
Great

The greater degree of Qalqalah [Qalqalah kubra] is when a stop is made on a doubled letter of qalqalah. Example: the Qaaf in (رب أحكم بالحق قال).

Al-Baqarah Verse 176

Chapter 4
Noon and Nunnation

The non-vowelled noon (noon saakinah) (النون الساكنة): is the Noon which is void of a vowel. Its pronunciation depends on the letter following it. Nunnation (Tanween).
(التنوين): This is the additional noon affixed to the end of the noun in pronunciation and in connected speech. The noun is void of the noon in writing and when a stop is made on it. Its symbol is two dhammahs (u), or two fatahas (a) or two kasrahs (i).
The Tajweed rules and the non-vowelled noon are equally applied to the non-vowelled noon resulting from nunnation (Tanween) N.B. When the non-vowelled noon and nunnation (Tanween) are followed by a conjunctive hamzah, neither of them is subjected to the rules of manifestation (Iz-haar) or assimilation (Idghaam), or turning (Iqlaab) or concealment (Ikhfaa').
Both of them are accompanied with a kasrah (i) vowel, in order to avoid the meeting of two non-vowelled letters (saakinayn).
An exception is the noon in (من) the possessive preposition (min) which takes the vowel fataha (a) not the kasrah (i) (to avoid the meeting of two non-vowelled letters; and also because of the heaviness in shifting from a kasrah (i) to fataha (a) It should be observed that the rule is applied to the non-vowelled noon (noon saakinah) and the nunnation (Tanween) only when they occur in the case of connected speech not in the case of stop.

Turning

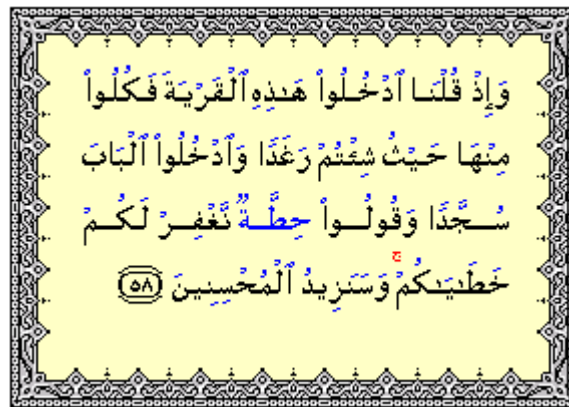
Turning (Iqlaab) literally means: to turn the face of something. Technically, it means: replacing a letter with another while maintaining ghunnah [nasal twang] and concealment (Ikhfaa').
It is so called because it changes the non-vowelled noon or nunnation (Tanween) into a concealed meem with a ghunnah [nasal twang]. Turning (Iqlaab) has only one letter which is the Baa' (ب).

Al-Nahl Verse 66

Assimilation

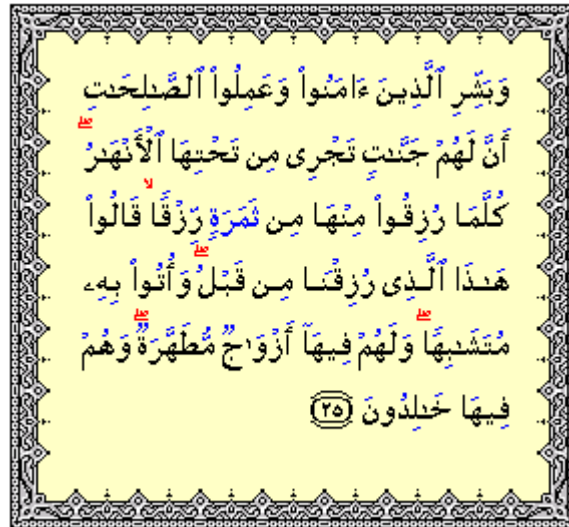
Assimilation (Idghaam) literally means: putting one thing into another. Technically, it means: inserting a non-vowelled letter into a vowelled one to become one doubled (mushaddad)

letter. Assimilation is of two kinds: with and without a nasal twang. Assimilation must involve two words. The letters of the two types of assimilation are six. They are grouped in the phrase (yarmaluna)

With Ghunnah

Assimilation with ghunnah [nasal twang] has four letters grouped in the phrase: ينمو (Yanmua) The letters are the yaa, noon, meem and waaw. If any of these letters occurs after the non-vowelled noon or the noon of nunnation (Tanween) provided that this occurs in two words then the assimilation with ghunnaa must take place except in two cases: Yaa sin wal Qur'an ilhakim (يس والقرآن الحكيم) and Nun wal qalam wa ma Yasturun (ن والقلم وما يسطرون). The rule in these two cases is absolute manifestation (Iz-haar mutlaq).
This is an exception to the rule in observation of the reading by Hafs.

Al-Baqarah Verse 58

Without Ghunnah

Assimilation without ghunnah [nasal twang] has two letters. These are the raa and the laam. If any of them occurs after a non-vowelled noon or nunnation on condition that this occurs in two words then assimilation without ghunnah must occur; except in the noon of man raq (من راق) which is pronounced with a compulsory pause preventing assimilation.

Al-Baqarah Verse 25

Manifestation

Manifestation (Iz-haar) literally: means explanation and clarification. Technically, it means: pronouncing every letter at its point of articulation clearly without ghunnah [nasal twang] in the apparent letter.

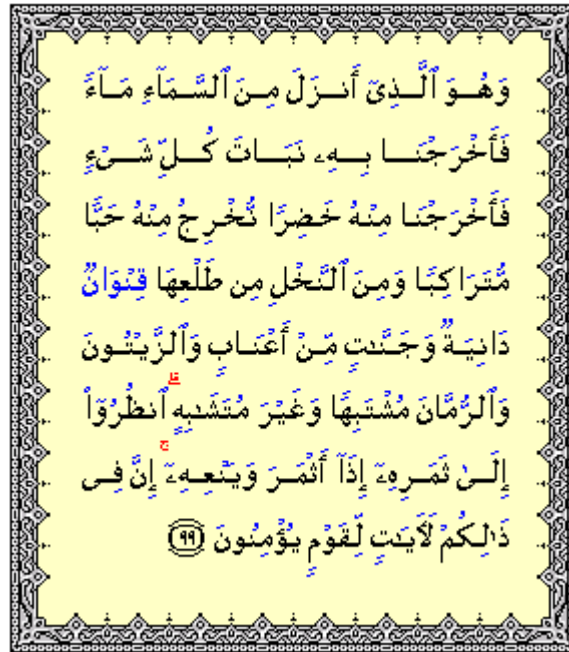
Guttural

It is called guttural because its six letters emerge from the guttural (halq).
These letters are: hamzah (ء) haa' (ه) ayn (ع) haa (ح) ghayn (غ) khaa (خ)

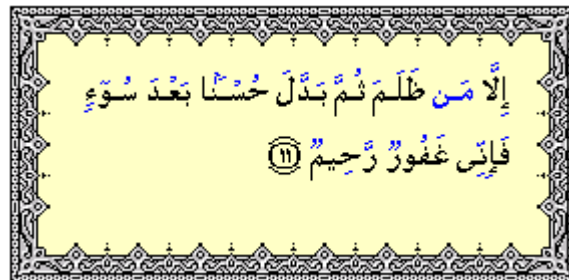
Al-Fatiha Verse 7

Absolute

The Absolute Manifestation (Iz-haar mutlaq) Literally it means manifestation and clarification. Technically, it means articulating every letter at its point of articulation clearly without ghunnah [nasal twang] in the apparent letter It is so called because it is neither limited to the guttural nor to the labial letters Absolute Manifestation occurs with a non-vowelled noon if it is followed either by a yaa or waaw in a single word. This occurs in the Holy Qur'an in four places. (al - dunya, bunyan, sinwan, qanwan).

As for Yasin wal Qur'an Al hakim and Nun wal qalm wa ma yastrun the rule is absolute manifestation even though it occurs in two words.

Al-An’am Verse 99

True Concealment

Concealment (Ikhfaa') (الإخفاء) literally means: covering. Technically, it means: pronouncing a letter with a quality between manifestation and assimilation (idghaam) without doubling (shaddah) while retaining the ghunnah [nasal twang]. It is also called real (haqiqi) because of the real concealment of the two noons (that is the non-vowelled noon and the nunnation more than in others. Concealment (Ikhfaa) has fifteen letters, which are formed from the initial letters of the words of the following line of poetry: صف ذا ثنا كم جاد شخص قد سما دم طيبا زد في تقى ضع ظالما .

Al-Naml Verse 11

Chapter 5
Noon and Meem

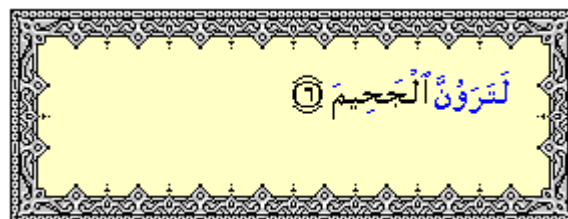
The doubled noon and meem: are each doubled noon and each doubled meem. Originally a doubled letter is made of two letters; the first is anon-vowelled and the second is a vowel.

Doubled Meem

The doubled meem was originally two meems, the first is a non-vowelled and the second is a vowel. The non-vowelled meem was assimilated in the vowel meem and so the two became one doubled letter (harf mushaddad).
The rule of the doubled meem is: pronunciation with compulsory manifestation, i.e. distinctly holding the ghunnah [nasal twang] for two counts [nearly two seconds]. The doubled meem is called the doubled letter of ghunnah. The non-vowelled meem is the meem void of vowel and it occurs before all the letters of the alphabet except the three letters of lengthening (huruf al - madd), in order to prevent the meeting of two non-vowelled letters.

Az-Zumar Verse 4

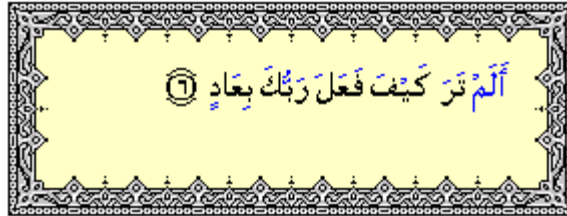
Doubled Noon

The doubled noon is originally two noons: the first is non-vowelled (noon) and the second is vowelled, the non-vowelled (saakinah) was assimilated into the vowelled noon, and both became one doubled letter. The rule of the doubled noon (noon mushaddadah) is pronunciation with Compulsory manifestation, i.e. distinctly holding the ghunnah [nasal twang] for two counts [nearly two seconds]. The doubled noon is called the doubled letter of ghunnah (harf ghunnah mushaddad).

At-Takathur Verse 6

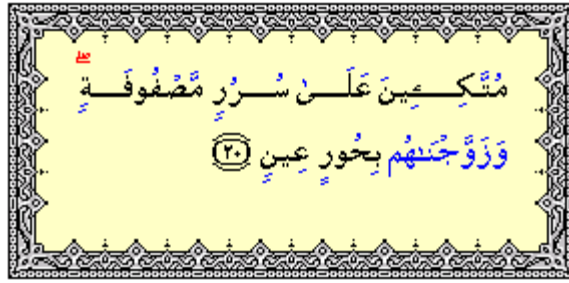
Chapter 6
Non-Vowelled Meem

Non-vowelled meem [Meem sakinah] is a meem void of vowels. It precedes all letters of the alphabet except the three letters of lengthening, so as to avoid the meeting of two non-vowelled letters.

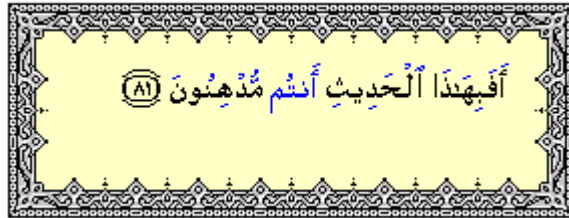
Labial Manifestation

Labial Manifestation (Iz-haar shafawi) (الإظهار الشفوي) literally means: explanation manifestation and clarification. Technically it means: pronouncing every letter at its point of articulation (makhrag) clearly without ghunnah [nasal twang] in the apparent letter. It is called labial (shafawi) (pertaining to the lips) because the non-vowelled meem, which is the apparent letter is produced from the lips. It is called Labial (shafawi) in attribution to the point of articulation of the articulated letter and because of its distinction and limitations. The Labial manifestation (Iz -haar shafawi), has 26 letters which are these letters of the alphabet excluding the meem and the baa. It is to be observed that at the occurrence of the waaw and the faa after a non-vowelled meem, it must be pronounced with emphatic labial manifestation (Iz-haar shafawi shadeed) so as to avoid concealing it as in the case of the concealed baa because of the overlapping of its point of articulation with the waaw and the proximity of its point of articulation with the faa (ف).

Al-Fajr Verse 6

Labial Concealment

Concealment (Ikhfaa') (الإخفاء) literally means: concealment. Technically, it means: pronouncing a letter between manifestation and assimilation without doubling (tashdeed) and while retaining the ghunnah [nasal twang]. It is called labial because the meem and the baa are produced from the lips. Labial Concealment (Ikhfaa' shafawi) has only one letter, the Baa'.

At-Tur Verse 20

Idgam Mithlain Saghir

Assimilation (Idghaam) literally means: placing something into another. Technically, it means: assimilating a non-vowelled letter into a vowel one, whereby they become one doubled letter. It is also called identical letters (mithilayn) because it is composed of two letters having identical points of articulation and qualities. It is also called small (sagheer) because the first is a non-vowelled letter and the second is a vowel. The small assimilation of identical letters [idghaam mithlayn sagheer] has one letter which is the meem.

Al-Waqi'a Verse 81

Chapter 7
Non-Vowelled Lam

The non-vowelled laams mentioned in the Holy Qur'an are limited to three types. These are: The Laam of the definite article, i.e (ال) aliflaam The laam of the verb (لام الفعل) and the laam of the particle (لام الحرف).

Definite Lam

The laam of al (ال) is the laam of the definite article, prefixed to nouns; they are added to the structure of the word; in other words, whether the word can stand without the alif laam e.g. al - ard (الأرض) or it cannot as in e.g. Alladhina (الذين) then the addition of al - (ال) is necessary, that it is to say that the word cannot stand without the alif laam. In this type, it is given a compulsory assimilation, if it is followed by a laam as in for example (الذي).
And compulsory manifestation If it is followed by a yaa (ى) or a hamzah for example, (واليسع) (الأن).

The Qamariyah

The moon [manifest] laam (qamariyyah) (اللام القمرية) is related to fourteen letters grouped in the phrase of: (عقيمة أبغ حجك وخف).
The rule of the moon laam is manifestation (Iz-haar).
The reason is the distance between the point of articulation of the laam and that of these fourteen letters.

At-Takwir Verse 3

The Shamsiyah

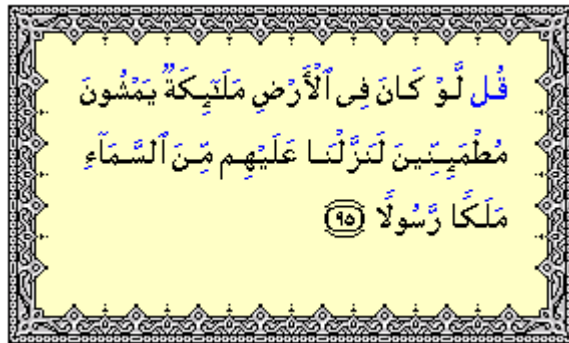
The sun [unmanifest] laam (laam shamsiyyah) especially occurs with fourteen letters They are grouped together in the initial letters of the words of this line of verse: طب ثم صل رحما تفز شريفا للكرم ضف ذا نعم دع سوء ظن زر The rule of the sun laam is pronunciation with assimilation; the reason for the idghaam is the similarity (تماثل) with the laam and the proximity with the rest of the letters.

An-Nazi'at Verse 1

Verbal Lam

The laam of the verb (لام الفعل) is the non-vowelled laam (laam saakinah) which occurs in the verb whether the verb is in the past or, present or is an imperative and in any position (initial, medial or final).

Assimilation

When the laam of the verb is followed by a raa or a laam then the rule is pronunciation with absolute assimilation (tudgham mutlaqan).

Al-Isra Verse 95

Manifestation

The laam of the verb is pronounced with manifestation [Iz-haar] when it is followed by any of the letters of the alphabet except the raa and the laam.

Hud Verse 81

Particle Lam

It is the non-vowelled laam which occurs in a particle as in hal (هل) bal (بل).
It occurs in no other place.

Assimilation

The 'laam' of the preposition is assimilated when it is followed by a 'raa' or a 'laam' except in 'bal ran' where the rule is manifestation because of the compulsory pause which prevents assimilation.

Al-Baqarah Verse 116

Manifestation

The particle laam is manifested (tuzhar) if it is followed by any of the letters of the alphabet except for the raa and the laam.

Al-Maidah Verse 112

Chapter 8
Types of Lengthening

Lengthening [Madd] (مد) literally means: increase. Technically, it means: lengthening of the sound with a letter of lengthening (madd) or of ease [leen] when it meets a hamzah or a sukoon. The letters of lengthening are three: alif, waaw and yaa. The letter preceding the waaw should carry a dhammah (madmoom) (u) ; and the letter preceding yaa should carry a kasrah (maksoor) (i).
As for the alif whatever precedes it must carry a fataha (maftooh) (a).
When the yaa and the waaw are non-vowelled, and the letter preceding them carries a fataha (a) (maftooh) then neither of them is a letter of lengthening; but are rather called letters of ease.

Original

The normal (original) lengthening madd tabee'i (asli) (المد الطبيعي) is the one which is not followed by a hamz or sukoon. It is called normal because it follows the sound normal natural (tabee'i) way of pronunciation without any decrease or increase. It is held for two counts.

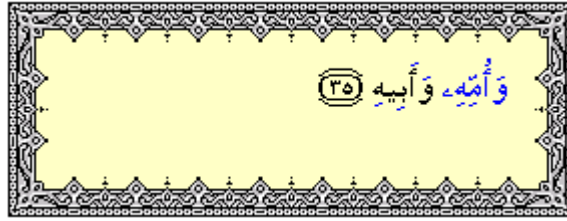
At Stop and Continuation

There is lenghtening in connected speech [wasl] and on stop [waqf], if the letter of lengthening is steady (thabit) in both connected speech and at stops, whether it occurs in medial position as in maalik (مالك) yusikum (يوصيكم) or in (initial or final) position as in (الشمس وضحاها).
It is necessary in this kind of lengthening that neither a hamzha nor a sukoon follows the letter of lengthening.

Al-Mutaffifeen Verse 26

In Connected Speech

The original or normal lengthening occurs at the stop related to the small connection (silah sughraa), that is a small waaw occurring after pronominal haa' (ه) with a dhammah (u) ; and a small yaa occurring after the pronominal haa with a kasrah (i).
In order to connect the haa of al kinaayah (the attributive haa) with waaw or yaa, it must

occur between two vowel letters. Example: inahu hawa (انه هو) bihi basiran (به بصيرا) In this case, the waaw and yaa' are both lengthened to two counts (on condition that no disjunctive hamzah (همز منفصل) occurs in another word) in the case of connected speech. In the case of making a stop no lengthening occurs.

'Abasa Verse 35

At Stop

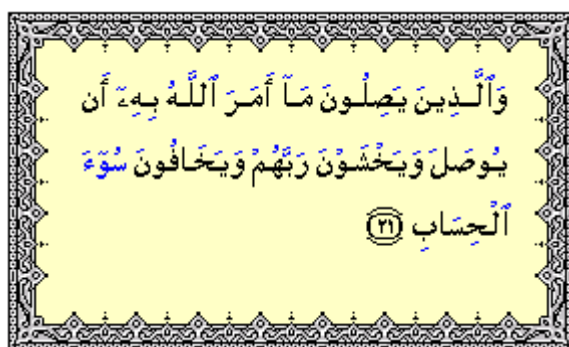
The Original or Normal lengthening at stops (waqf) occurs only, if the letter of lengthening is steady (ثابت) only in stops not in connected speech, as in the case of the Alifs which are substituted from nunnation (tanween) in the accusative case e.g. (عليما حكيما) by stopping on the alif of hakiman حكيما In order to lengthen this alif, it should be separated from what follows.

'Abasa Verse 26

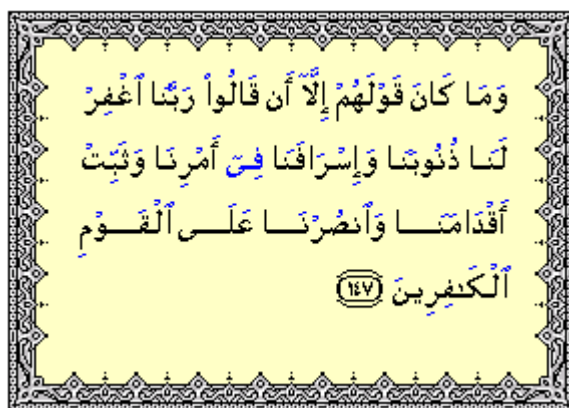
Derived Madd

Derived Madd (Madd Far'i) (المد الفرعي) is the lengthening added to the original lengthening for one reason or another. There are two reasons for the occurrence of derived lengthening the first is the hamzah and the second is te sukoon.

Connected Madd

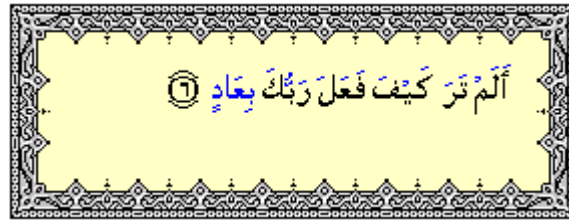
Connected lengthening (Madd Muttasil) (المد المتصل), occurs when the lengthened letter of lengthening is followed by a conjunctive hamzah in one word. It is called connected lengthening because the letter of lengthening is connected with the hamzah in one single word. Connected lengthening is compulsory and is held for four or five, or six counts at a stop if it is made at the beginning or at the end of the word.

Ar-Ra'd Verse 21

Separated Madd

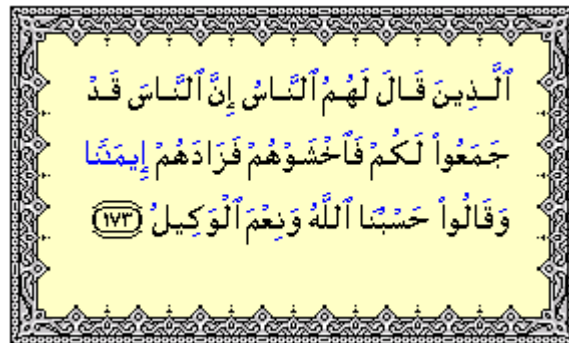
Separated Lengthening (Madd Munfasil) (المد المنفصل) occurs when the letter of lengthening is followed by a hamzah separated from it in another word. It is called separated lengthening because the letter of lengthening is separated from the hamzah in another word Its rule is: the shortening of the lengthening to two counts, or extending it to four or five counts according to Hafs is optional. The rule of separated lengthening is applied to the great connection (الصلة الكبرى) (silah kubraa) (this is the small waaw occurring after the pronominal haa (ـه) with a dhammah /u/; and the small yaa' occurring after the pronominal haa with a kasrah (i) (ـه). The rule of separated lengthening is equally applied when a disjunctive hamzah occurs after the connecting waaw and the connecting yaa in another word in the case of connected speech. Yet in the case of a stop no lengthening occurs.

Aal-'Imran Verse 147

Exposed to Sukoon

The Exposed Lengthening (Madd Aridh) (المد العارض) occurs when the letter of lengthening and of ease are followed by a non-vowelled letter exposing it to a stop. It is called exposed because it exposes the last letter in the word to sukoon, because if the reader were to continue it would become an original lengthening (مد طبيعى).
Three rules are optional in this case: Shortening two counts, moderation to four counts, and saturation to six counts Example: (الحمد لله رب العالمين).
The lengthening of ease that is the lengthening of the non-vowelled waaw and yaa with the precedent letter carrying (a) a dhammah in the case of a stop is similarly applied to the

exposed lengthening. It is called as such because of the softness and ease with which it is pronounced. Example: (فليعبدوا رب هذا البيت).

Al-Fajr Verse 6

Substitute

Substitute Lengthening (Madd Badal) (مد البدل) occurs when the hamzah precedes a letter of lengthening provided that the letter of lengthening is not followed by a hamzah or a sukoon in the word. It is so called because the letter of lengthening is mostly a substitute of the hamzah. Originally substitution results from the convergence of two hamzahs in one word, the first is a vowel and the second non-vowelled. So the second hamza is substituted by a letter of lengthening similar in nature to the first vowel by way of lightening. If the first hamzah carries a fataha (a) (آمنوا مفتوح), which was originally (ءأمنوا).
If the first hamzah carries a kasrah (i) maksur, then the second is substituted by a yaa such as (إيمان) which was originally (إئمان).
If the first hamzah carries a dhammah (u) (madmum) then the second is substituted by a waaw, as (أوتوا) which originally was (أؤتوا).
The rule here is: lengthening to two counts as in the case of normal lengthening.

Aal-‘Imran Verse 173

Compulsory

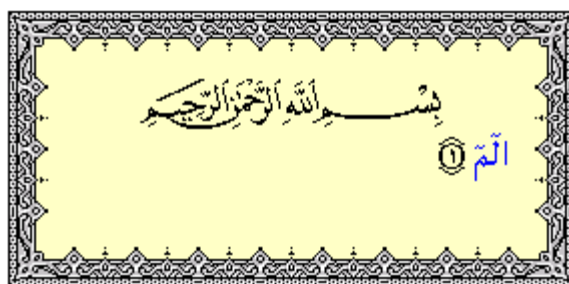
The Compulsory Lengthening (Mad Laazim المد اللازم) is when the letter of lengthening is followed by a compulsory sukoon both in connected speech and at stop, whether in a single word or a particle. It is called compulsory because it is necessarily and consistently lengthened to six counts. Compulsory Lengthening has its reason, which is the occurrence of sukoon in the case of connected speech and on stops.

Madd Laazim Harfi Muthaqqal

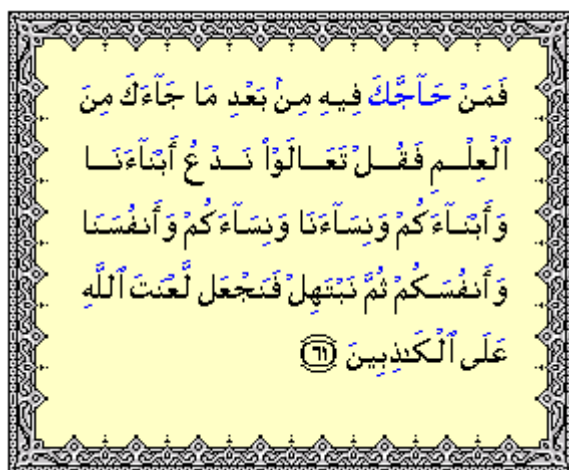
The Weighted Compulsory Lengthening in Letters (Madd Laazim Harfi Muthaqqal) (المد الحرفى المثقل) occurs when the letter of lengthening is followed by an original sukoon on one of the letters of the alphabet provided that the letter is doubled (تشديد).
It is called in letters (harfi) because the original sukoon occurs, after the letter of lengthening, on one of the letters of the alphabet in the openings of the Surahs. It is also called Muthaqqal, heavy because of the heaviness resulting from its doubled sukoon, with which it is pronounced. تشديد . Its rule is: compulsory lengthening to six counts. Example: (laam).

Al-Baqarah Verse 1

Maad Laazim Harfi Mukhaffaf

Lightened Compulsory Lengthening in Letters (Maad Laazim Harfi Mukhaffaf) (المد اللازم الحرفي المخفف) is when the letter of lengthening (madd) is followed by an original sukoon on one of the letters of the alphabet without doubling (تشديد). It is called lightened because of the ease,resulting from the absence of doubling and ghunnah [nasal twang], with which it is pronounced Example: the meem in الم . N.B. The letters of the alphabet which occur at the opening of the Surahs are fourteen letters grouped in the following words (صله سحيرا من قطعك).
They are of four types.
First: those pronounced as consisting of three letters the middle (second) of which, is a letter of lengthening (madd).
This type has seven letters grouped in the words (كم عسل نقص) with the exception of the letter ayn (ع).
This type is lengthened with saturation to six counts.
Second: those pronounced as consisting of three letters with the letter of ease (حرف لين) ayn (ع) occurring in the middle. This letter can either be lengthened with saturation to six counts or it can be moderately lengthened to four counts.
Third: those pronounced as consisting of two letters, the second of which is a letter of lengthening. These are five letters grouped in (حى طهر). This group can be normally lengthened to two counts.
Fourth: those pronounced as consisting of three letters without a letter of lengthening in the middle. It has one letter, which is the alif.

Al-Baqarah Verse 1

Maad Laazim Kalami Muthaqal

The Weighted Compulsory Lengthening in Words (Maad Laazim Kalami Muthaqal) (المد اللازم الكلمى المثقل).
This occurs when the letter of lengthening (madd) is followed by a doubled letter in the word. The rule here is, the compulsory lengthening to six counts. It is called weighted because of the heaviness, resulting from the doubled sukoon with which it is pronounced, Example: the alif in the Qur'anic ayah (غير المغضوب عليهم ولا الضالين).

Aal-'Imran Verse 61

Maad Laazim Kalami Mukhaffaf

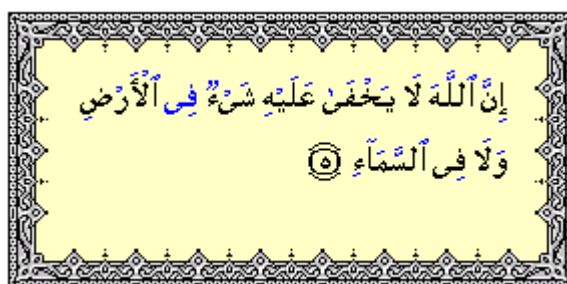
The Lightened Compulsory Lengthening in Words (Maad Laazim Kalami Mukhaffaf) (المد اللازم الكلمي المخفف) when the letter of lengthening is followed by a non-vowelled letter (saakin) which is not doubled in a word. The rule here is the compulsory lengthening with six vowels. It is called in words (kalami) because the original sukoon occurs after the letter of lengthening in a word. It is called Lightened because of the lightness, resulting from the absence of doubling and ghunnah [nasal twang], with which it is pronounced. Example: (الآن) occurring in two aayahs in Surah Yunis (51 and 91) يونس It occurs in no other aayahs in the Holy Qur'an.

Yunus Verse 51

Chapter 9
Meeting of two Non-Vowelled Letters

When two non-vowelled letters meet (iltiqaa sakinayn) one of them must be dropped according to the rules of Arabic grammar either by deleting the first non-vowelled letter or by marking it with a vowel. It should be noted that this occurs only in connected speech. The letter of lengthening is dropped in connected speech only if it is followed by a conjunctive hamzah.

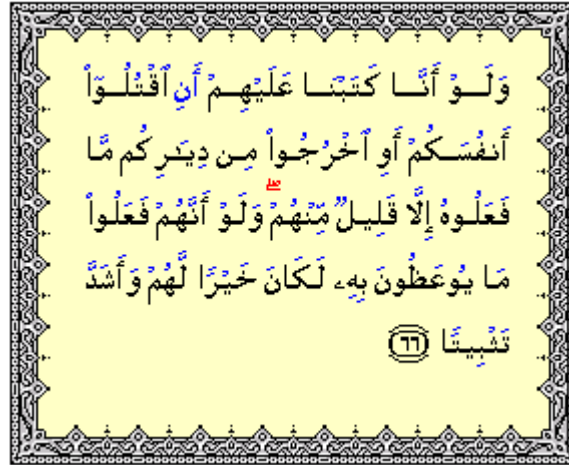
Deleting the First

The deletion occurs in pronunciation, since the deleted letter appears in graphology in most cases. Example: (إذا الشمس كورت).
The letter of lengthening is sometimes deleted in connected speech and at stops since it is deleted in graphology if it is followed by a conjunctive hamzah Example: the deletion of the yaa in تحى in Allah's aayah (رب أرني كيف تحي الموتى).

Aal-'Imran Verse 5

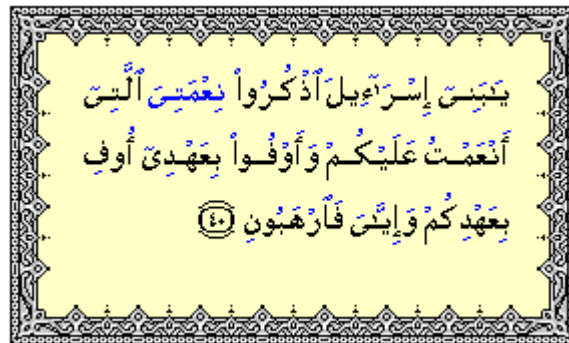
Vowelling the First

To prevent the meeting of two non-vowelled letters the first is marked with: fath (a), kasr (i) or dhamm (u) vowels. (To prevent the meeting of two non-vowelled letters the first is marked with kasr (i) if it occurs at the end of the word.

Kasr/i/

If the first and second non-vowelled letters are conjunctive hamzahs occurring at the beginning of the second word then the first is marked with kasr (i) vowel and the conjunctive hamzah is dropped in pronunciation. Example: (ادعوا الله قل) That is in cases other than those marked with a fath (a) and dhamm (u) vowels N.B. the noon resulting from nunnation is marked with a kasr (i) vowel if the nunnation is followed by a conjunctive hamzah on condition that the vowelling occurs only in the case of connected speech. Example: of this nunnation (عادا) is Allah's aayah (verse) (عادا الأولى).
Likewise, the laam of the word (الاسم) which occurs in Surah Hujurat (سورة الحجرات) because it lies between two conjunctive hamzahs that is why the laam is marked by kasr (i) vowel to prevent the meeting of two non-vowelled letters.

An-Nisaa Verse 66

Fatah/a/

The first non-vowelled letter is marked by a fataha (a) vowel (to prevent the meeting of two non-vowelled letters in the two following situations: First: the noon in the preposition (من) when it is followed by a conjunctive hamzah. Example: (من الشاهدين وأنا على ذلك).
Second yaa of the first person (yaa almutakalim) when it is followed by a conjunctive hamzah. Example: (اذكروا نعمتى التى أنعمت عليكم).

Al-Baqarah Verse 40

Dhamm/u/

The first non-vowelled letter (saakin) takes the mark of a dhamm (u) vowel (to prevent the meeting of two non-vowelled letters (saakinayan) in the two following cases: First: the waaw of ease for plural (gam'), when it is followed by a conjunctive hamzah. Example: (فتمنو الموت اكنتم صادقين إن).
Second: the meem of plural when it is followed by a conjunctive hamzah. Example: (وسخر لكم الليل النهار).

Al-Baqarah Verse 94

Chapter 10
Heaviness Lightness

The letters of the alphabet are divided into three types on the basis of heaviness (tafkheem) and lightness (tarqeeq) (التفخيم الترقيق).
First: letters which are always pronounced with heaviness These are the letters having the quality of elevation [Isti'alaa] (حروف الاستعلاء).
Second: the letters which are pronounced either with heaviness or lightness according to the accompanying letters (alif- laam of the divine name - raa).
Third: letters which are always pronounced with lightness These are the letters having the quality of lowness (istifaal) with the exception of the laam and the raa.

Degrees of Heaviness

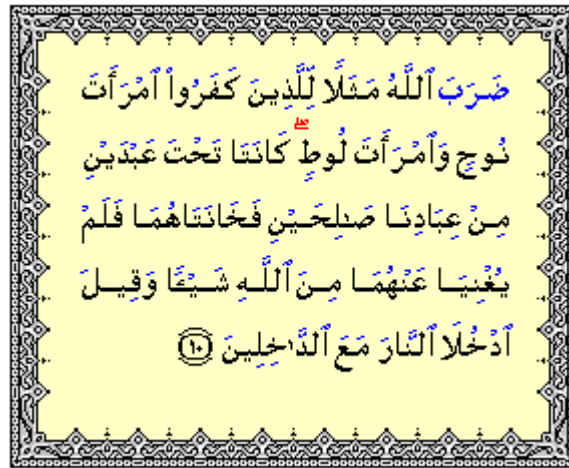
Heaviness [Tafkheem] literally means making thick. Technically, it indicates making the sound of the letter heavy so that the mouth is full with its resonation. The letters of heaviness (tafkheem) are seven. They are grouped in the letters (خص ضغط قظ).

First

The first degree of heaviness is when the letter of (heaviness) carries a fataha (a) followed by alif e.g. (قال).

Al-Qiyamah Verse 3

Second

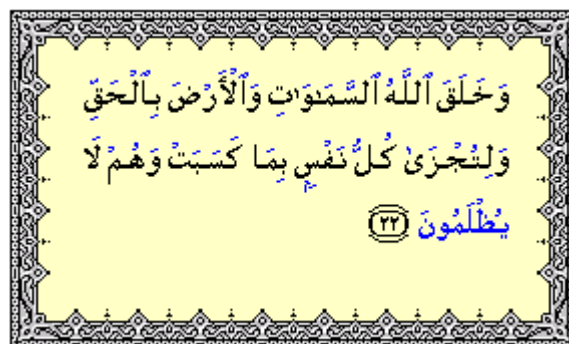
The second degree is when the letter of heaviness carries a fataha (a) but is not followed by alif. Example: (خلفكم).

Al-Tahrim Verse 10

Third

The third degree is when the letter of heaviness carries a dhammah (u).
Example: (يقول).

Qaf Verse 1

Fourth

The fourth degree is when the letter of heaviness is marked by sukoon. Example: (قرأ).

Al-Jathiya Verse 22

Fifth

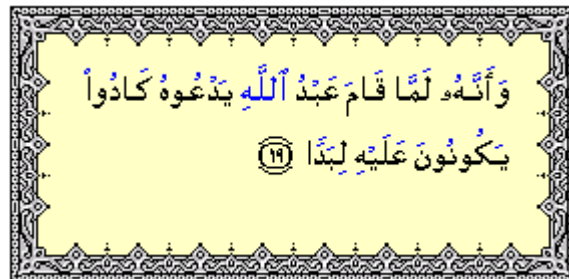
The fifth degree is when the letter of heaviness carries a kasrah (i).
Example: (قيل).

Az-Zariat Verse 6

According to position

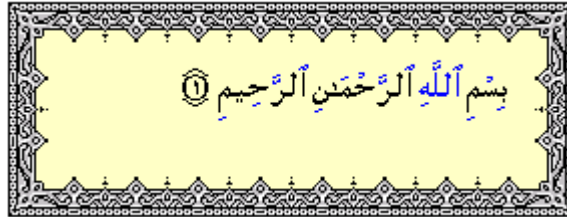
According to position is related to letters which are either lightened (turaqaq) in some cases or made heavy (tufkham) in others. This type includes three letters which are not included in the letters having the quality of lowness, that is (alif- laam of the divine name - raa).

Heaviness

Heaviness according to position includes the alif, the laam of the divine name and the raa.
First the alif: it is made heavy when it is preceded by a letter of heaviness Example: (قال).
Second: the laam in the divine name is made heavy when it is preceded by fataha (a) or dhammah (u) or when it occurs at the beginning of a word (قال الله) (عند الله) (الله لا إله إلا هو).
Third (the raa) is always made heavy in three cases: First: when it carries a fataha (a), whether it occurs in initial, medial or final position in a word provided that it is connected.
Example: ربكم , ربنا , ليس البر أن تولوا وجوهكم . Second: if it carries a dhammah (u).
Example: رددنا, رزقنا . Third: if it is non-vowelled (saakin) preceded by a letter with fataha (a) or dhammah (u) or an original kasrah (i) followed by a letter of elevation (حرف استعلاء) or an exposed (aaridh) kasrah (i) Example: ارجعوا ,قرطاس ,مرتفقا ,زرعا , .

Al-Jinn Verse 19

Lightness

Lightness according to position includes the alif lam of the divine name and the raa.

First: the alif. It is lightened when it follows a lightened letter Example: (الكتاب).
Second: the laam of the divine name is lightened when it follows a kasrah (i) whether the kasrah (i) is connected it to or disconnected from it. Example: (بسم لله ,الله).
Third: the raa is lightened always in three cases: First: if it carries a kasrah (i) example (رجال مريئا ,). Second: if it is non-vowelled and is preceded by original kasrah (i) but is not followed by a letter of elevation. Example: (فرعون). Third: if it is exposed to the absence of a vowel (sukoon aaridh) due to a stop following the yaa of lengthening (مدية) or yaa of ease (لينة) Example: (وهو على كل شيء قدير).

Al-Fatiha Verse 1

Preferable Heaviness

As for the raa, it is optionally made heavy or lightened; however making it heavy is preferable in two cases: First: if there is a stop on it due to the absence of a vowel, and is preceded by a fataha (a) or a dhammah (u) Example: (إن هذا إلا قول البشر) (كذبت ثمود بالنذر).
Second: if there is a stop on the raa because of the absence of a vowel preceded by a non-vowelled letter which in its turn is preceded by fataha (a) dhammah (u), and is marked by a kasrah (i) (maksur) in connected speech. Example: (والفجر) (والعصر).
N.B. The pronunciation of raa with lightening in these instances (i) is due to the compulsory lightening in the case of connected speech because of its being maksurah; and pronouncing it with heaviness is due to the disregard of its situation in connected speech but to the consideration of the exposed absence of a vowel.

Al-Qamar Verse 23

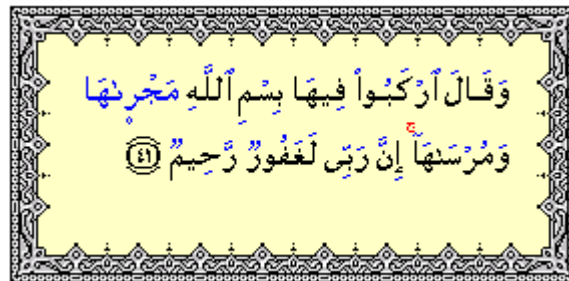
Preferable Lightness

The raa is optionally made heavy or lightened (tarqeeq) but lightening is preferable in three cases: First: if there is a stop on the raa because of the absence of a vowel followed by a yaa deleted for lightness of pronunciation. Example: (يسر) in Allah's aayah (والليل إذا يسر). which is originally (يسرى) and the yaa is deleted for lighteness. Second: if there is no vowel on the raa after a kasrah for a stop but were separated by a letter of elevation (istialaa) This occurs only once in the Qur'an in one word القطر in Allahs aayah (وأسلنا له عين القطر).
Pronouncing the raa with lightness is due to its lightening in connected speech; and

pronouncing it with heaviness is due to exposed stop. Third: if raa is non-vowelled and is preceded by a kasrah (i) and is followed by a letter of elevation with a kasrah (i) (maksur). This occurs only once in the Qur'an in the word فرق in Allah's aayah (كل فرق كالطود). Pronouncing the raa with lightness is due to the kasrah (i) preceding it without consideration of the letter of elevation following it because it carries a kasrah (maksur) (i) Pronouncing it with heaviness (tafkheem) is due to the letter of elevation following it without consideration of the preceding kasr of the letter of elevation.

Ash-Shu'ara Verse 63

Deflection

The rule of deflection (imaalah) الإمالة pertains to the raa and in this case, the raa is lightened because of the deflection of the fataha (a) towards kasrah (i) and the deflection of the alif towards the yaa. This occurs in one word only in the Qur'an (مجراها).

Hud Verse 41

Lightness

Lightness (Tarqeeq) literally means: thinning. Technically, it means a change which occurs in the sound of a letter so that the mouth is not full with it. The letters which are always lightened include all the letters of the alphabet except those which are made heavy and those which are lightened (turaqaq) according to their position. The letters of heaviness (tafkheem) are (خص ضغط قظ) and the letter which are made heavy or are lightened according to their positions are (alif, laam in the divine name, raa).

Al-Masad Verse 1

Chapter 11
Meeting of Letters

Each two letters which meet in uttered words or in writing are divided into four types: Identical (mithlaan), proximities (mutaqaaribaan), similars (mutagaanisaan), and distanced (mutabaa'idaan), المتجانسان المتقاربان المثلان المتباعدان The majority of scholars of Tajweed (recitation) did not deal with distanced letters because the purpose of this science is to teach others what must be and must not be assimilated; and this does not occur in the case of the distanced letters N.B. The rule of manifestation (Iz-haar) and assimilation (idghaam) (إدغام وإظهار) of identical letters (mithlayn), proximities (mutaqaaribayn) and similars (mutagaanisayn) is applied to the first but not to the second letter.

Identical Letters

The identical letters (mithlaan) the two letters with the same point of articulation (makhrag) and qualities (sifaat) such as the two baas and the two taas.

Small

The small identical letters (mithlaan sagheer) are two letters, the first of which is non-vowelled and the second vowel (mutaharik).
It is called small (sagheer) because the first letter is non-vowelled and the second is a vowel making it easy to assimilate because of little effort in producing it. Its rule is: compulsory assimilation, unless the first letter is a letter of lengthening in which case manifestation (Iz-haar) (إظهار) would be compulsory. Example: (قالوا وهم).
If the first of them is a Haa of pausing (Haa skate) then the rule is compulsory manifestation (Iz-haar) because of the necessary pause preventing assimilation (ماليه هلك).

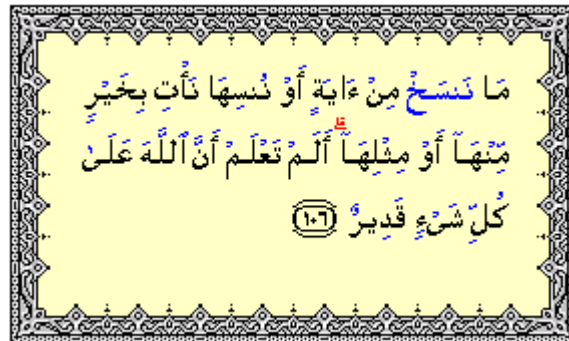
Al-Baqarah Verse 60

Great

The great identical letters (Mithlaan kabeer) (المثلان الكبير) consists of two vowel letters. It is called kabeer because it is common and because the presence of a vowel is more frequent than its absence (sukoon).
The rule here is compulsory manifestation except in the case of (تأمنا) -in which case the rule is assimilation (idghaam) in addition to giving it the flavor of the u-sound (ishmaam) - which means keeping the two lips close to each other in comparison to the first non-vowelled noon, in the process of assimilation (idghaam) ; and this indicates that originally the noon must carry a dhammah, because تأمننا , but the noon was assimilated in the other noon and then becoming a doubled noon.

Al-Baqarah Verse 131

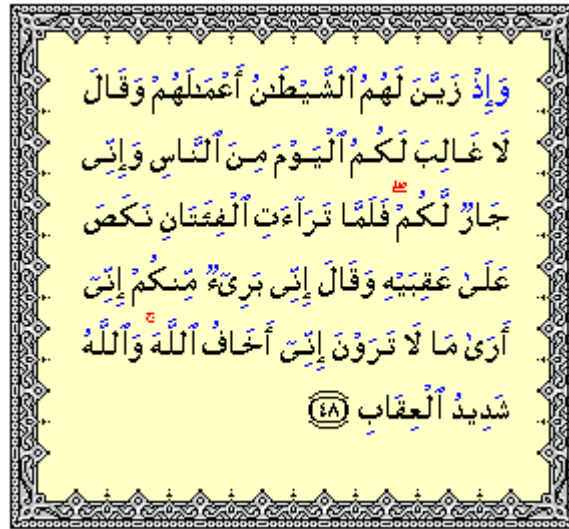
Absolute

The absolute mithlaan (المثلان المطلق) consists of two letters the first of which is a vowel and the second is non-vowelled (saakin).
It is called absolute because it is free of restrictions to either the small (sageer) or the great.
Its rule is compulsory manifestation according to all reciters of the Holy Qur'an.

Al-Baqarah Verse 106

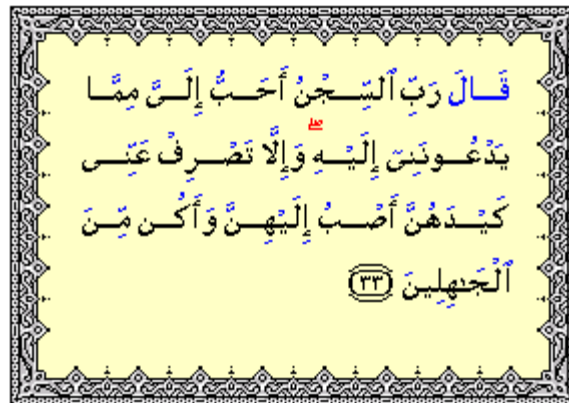
Proximate Letters

The Proximities: consists of two letters with the same point of articulation and qualities; or in point of articulation but not in quality or in quality but not in point of articulation.

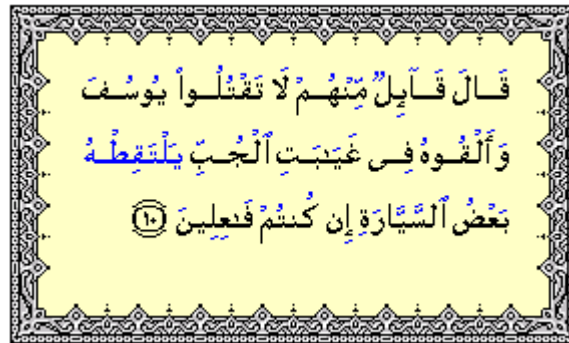
Small

Small proximities (المتقاربان الصغير) consists of two letters, the first of which is non-vowelled and the second is a vowel. It is called small because the first letter is non-vowelled and the second is a vowel Its rule is: manifestation according to Hafs and others. In the case of the raa and laam assimilation is compulsory according to all reciters. Examples: (قل) (بل رفعه الله رب) except in (بل ران) in which case the rule is manifestation because Hafs' reading provided a pause preventing assimilation (idghaam).

Al-Anfal Verse 48

Great

The great proximities, consists of two vowel letters. It is called great because it occurs frequently and because the presence of a vowel is more common than its absence Its rule is compulsory manifestation.

Yusuf Verse 33

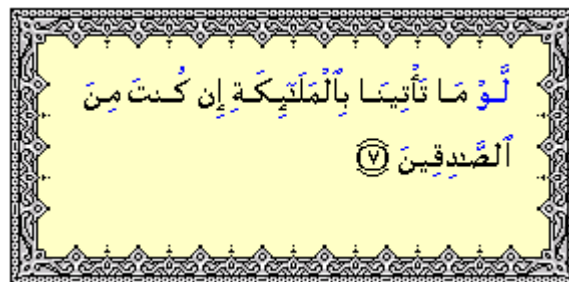
Absolute

Absolute proximities (mutaqaribaan mutlaq) consists of two letters the first of which is vowel and the second is non-vowelled (saakin) It is called absolute because it is free of restrictions to the small and the great. The rule is compulsory manifestation.

Yusuf Verse 10

Similar Letters

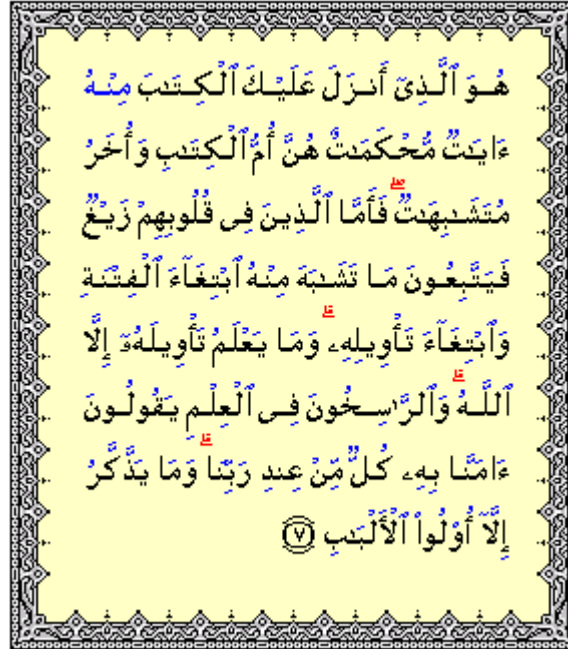
The similar letters (mutagaanisaan) consists of two letters which have the same point of articulation but have different qualities like the daal and the taa.

Small

The small similar letters (Mutagaanisaan sageer) consists of two letters the first of which is non-vowelled (saakin) and the second a vowel. It is called small because the first letter is not vowelled (saakin) and the second is a vowel. The rule is manifestation except in six cases in which assimilation is compulsory: 1. The baa: which is followed by meem, e.g. (اركب معنا).
2. The taa: which is followed by a daal, e.g. (أثقلت دعوا).
3. The taa: which is followed by taa (ط), e.g. (إذ همت طائفتان).
4. The thaa: which is followed by dhaal (ت), e.g. (يلهث ذلك).
5. The daal: which is followed by taa (ت),e.g. (ومهدت).
6. The dhaal (ذ) followed by thaa (ظ), e.g. (إذا أهلكتم).
As for the taa (ط) followed by taa (ت), e.g. (أحطت) the rule is incomplete assimilation (idghaam naaqis) by consensus.

Al-Hijr Verse 7

Great

The great similar letters (Mutagaanisaan kabeer) consists of two vowelled letters. It is called great because of its frequent occurrence and because the presence of a vowel is more frequent than the sukoon. The rule here is compulsory manifestation.

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ
ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ
مُتَشَـٰبِهَـٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ
فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ
وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا
ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ
ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ
إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ٧

Aal-'Imran Verse 7

Absolute

The absolutely similar letters (mutagaanisaan mutlaq) consists of two letters the first of which is vowel and the second is non-vowelled. It is called absolute because it is not restricted by the rules of the small and great. Its rule is compulsory manifestation.

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا
يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ
ٱلظَّـٰلِمِينَ ١٠٦

Yunus Verse 106